

ADAHOO NÍL GI

THE NAVAHO LANGUAGE MONTHLY

VOL. 3 NO. 9

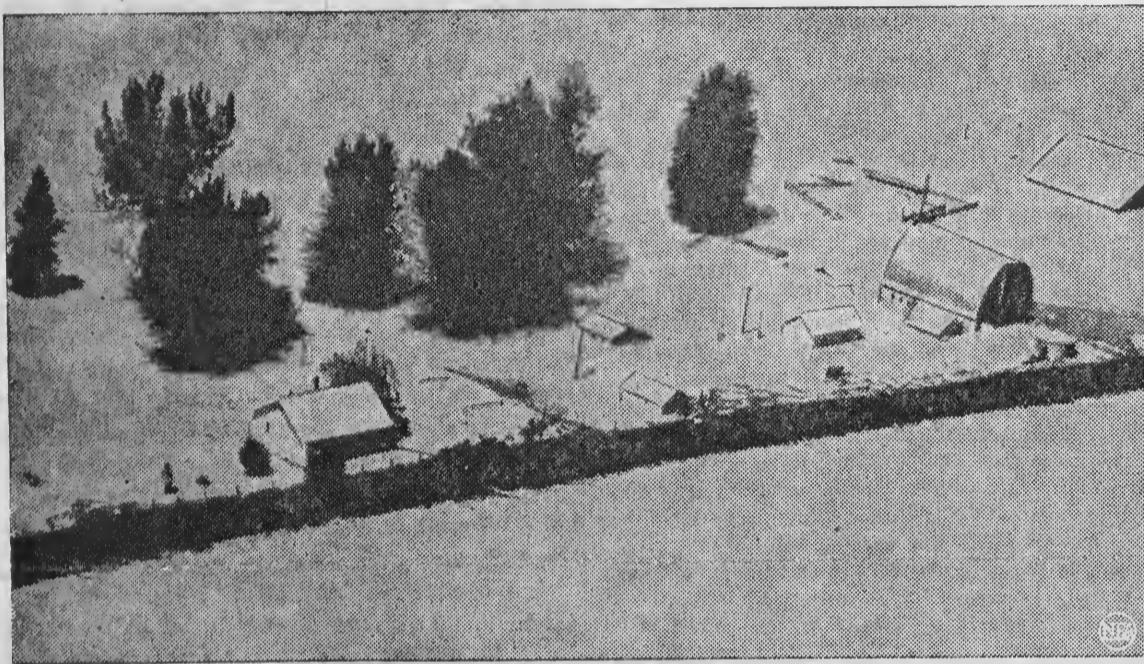
WINDOW ROCK, ARIZONA

JULY 1, 1948

KIN HAAL'ÁÁ NT'EE' TÓ BIK'IJÍ' DÉEGIZH JINI

'Oregon hoolyéego náhásdzooígíi tāhgo Vanport hoolyéego kin sinil nt'ee' bik'iijí' tó dée-gizhgo Bilagáana lq'í tó 'ábisdjjid ha'níigo baahóone' ni'.

Bilagáana tā' Calvin Holbert wolyé, 'éí 'áníigo díi kin haal'áhígíi bikáa'gi chidí naat'a'i shi'l naat'a'go tó bich'qáh dá'deestl'in shináál déegizh ní jiní. T'áá hooshch'íj' dá'deestl'in yéé t'óó yáájiighaz nahalin tó déegizh dóó kinhaal'áhqa bitah góyaa tó dah neeztí ní jiní.



T'áadoo hodíina'i tó de 'adínees'qqd. Chidí naa'na'i da t'áadoo le'é bee naa'ajinítl nahalingo kin naaznil yéé naa'ahiyeed níigo yaa halni' jiní.

Bilagáana hastiin líé' dó' kintah góyaa tsinaabqas yázhí 'álichíní naaki yii' sikéego tó biláqjjí bił joolwoł nt'ee' tó hak'idziithaal. Díi tóhígíi 'éí 'átkéé' dayílk'ooł nahalin lá yódah-déé' jinítl'íjgo níigo yaa halni' jiní. T'áá 'ahilk'oołgóó t'áá 'ákóó tóhígíi de 'anool'qáñ. Wónáásdóó neeznáadi 'adées'eez daats'i bíighahgo silíjí' jiní.

Kin t'ah doo tó bitah yígeehídi 'éí háah-góó shíjí diné ch'ida'iijáah. Bich'íj' jidool-gháashgo nahjjí' bizhdóne' laanaa nisin ndi

doo bihóneedzqáq da. 'Áko bikáa'gi chidí naat'a'i ch'éeh shi'l naanáát'ah. Díi ch'ida'jii-jáahgo baa naanish dahaghánéé 'éí t'áadoo bahat'aadí t'óó 'ahojiyóí t'áá 'ákóó tó hak'i dziiithaal. Díi k'ad kót'éego 'áníídí doo dó' lq'í ndi háadéé' da 'ayahoolnígóó keédahejít'íneé tó bik'ee nahoneesdzood doo lq'í 'áhás-djjid níigo yaa halni' jiní Bilagáana yódahdéé' chidí naat'a'i yii'déé' bínnáati.

Calvin Hulbert, an aviator who was flying over the city of Vanport, Oregon at the time the dyke broke, tells about the flood. He tells how a wall of water suddenly engulfed the city, tearing down buildings, and menacing the populace.



NAABEEHÓ DINE'É YISNÁAH NAHALINGO BAA NITSÁHÁKEES

Ha'aah bich'ijí Missouri hoolyéego náhásdzooígíi biyi' Westminister College hoolyéego ólta' Bilagáana t'óó 'ahayóí 'ákwii da'ólta'. 'Éí shíjí 'ániid tā' nda'iista'. Díi nda'iiltáah yéedqáq' Lók'aah Niteeldóó 'azee'iil'íní Salsbury ha'nínigíi 'áadi nda'iiltáhígíi bich'íj' hadíidzih bi'doo'niidgo baa 'álah 'azljjí'. 'Éí 'ákwii kóniigo haadzíi' jiní.

"Bee 'éehodoozjíl biniiyé ha'át'íi da bee na'ízhnítah tēh. Ts'ídá 'éík'ehgo k'ad díi níléí naasháhádi Naabehó dine'é wolyéé léi' Wáashindoona baa 'áhályá ha'níigo keédahat'íj.

"Díi Naabehó dine'é wolyé dishnínigíi tseebídiin dóó ba'aan díjí' náhaiídáq' daats'i t'áá 'éiyá Wáashindoona ha'nínii 'áada bideet'í. 'Éí 'ádádéé' t'óó yisnáah daniljí nahalingo hodideeshzhiih. T'áá háida bizaad da'ílinii fa' bich'ijí dooleelgo bidziilgo bá hadoodzihii t'áá 'ádin. T'áá kóó kéyah bikáa' yizchhíinii bee bá haz'q ha'nínigíi doo t'áá 'áltso bee bá haz'q da. Díkwíigo 'átkéé' haz'q shíjí bqah yit'íjgo bá yáti'. 'Áko ndi "tax" daolyéego béeso ba'aan danéedéhgo ndahalyéhígíi 'éí doo bqah yit'íj da. 'Éí 'atah yik'é 'astá. 'Áá-dóó silágogóó da lq'í ndaaskai. 'Áko ndi di-né doo 'ílinii nahalingo baa ntsáhákees. T'áá bíní'ídi lq'í baa dahoobá'í daniljígo keéda-hat'íj. Bee bich'íj' 'anídhazt'i'íi haa shíjí néelqáq' 'áko ndi bizaad da'ílinii t'ah doo tā' ts'ídá yaa yinít'íjh da.

"T'áadoo le'é kéyah bii' dahólónii yéé da haa shíjí néelqáq' bits'qáq' doo bée-dahohoo-sin da. 'Éí 'aa 'ádahojilyá daho'di'nínii 'ádajit'íj.

"Ashdla'áadah náhaiídáq' Naabehó naakits'áadah ndi t'áá bich'íj'go baa dahoobá'í daniljí ha'níi ni'. K'ad t'éiyá neeznáadi miil yilt'éego baa dahoobá'í daazljjí', 'áko Wáashindoona ch'iyáán bá yisnilgo bitaa nda'-ajih. 'Áko díi k'ad 'ashdla'áadah náhai yéé dóó wóshdéé' béeso neeznádiin dóó ba'aan 'ashdladiindi miil ntsaaígíi bíighahgo Naabehó dine'é bee bá nda'azhnish ha'níigo baa ha-níi'. 'Éí yéé lá háají silíjí' lá t'óó 'íl' k'ad'í.

Díi k'ad kót'éego Lók'aah Niteeldóó 'azee'iil'íní Bilagáana da'ólta'ígíi yich'íj' haadzíi' jiní. 'Áadóó t'áálgágoó saad nináánéist'i' 'éí na'nitin t'éiyá yee yáálti'.

"Díi k'ad Naabehó dine'é t'áadoo le'é tsxíjígo bá baa hwiinít'íjgo náás kóodoonlítéé t'óó bił hodéeyéelgo t'óó bił náás hoolzhish-íjíi 'éí doo yá'át'éeh da. Ha'át'éegi da t'áadoo le'é há 'ashja da'ale' ndi t'óó hoł ch'éhé-káahgo náás hwíidiitkááhgóó biniiłt'a hazzt'i'íi kónéelqáq' nahalin yileeh. Naabehó k'ad lq'í 'ákó'éego t'áá 'áltsojigo tsístl'a hazzt'i'íi nahalingo t'áadoo dadókáahjjí' dagóó t'óó ti'dahoo-níi. Házálá 'éí 'aa 'ádahojilyá daho'di'nínii 'áádajidzaa nahalin.

In an address at Westminister College, Dr. Salsbury expresses his views with regard ta the Navahos.

'AZEE' YIDÁNÍGÍI

By Lee Harvey

'Azee' yidáanii K'ad tsosts'id nááhaiídqá' 'atah yishágógo hodeeshzhiiizh. Ndi doo yéigo yishágó da nt'ée'. Díj' nááhaiídqá' 'índa yéigo baa náádi-deeshdáál sha'shin nisingo. Ndi t'áadoo shíká 'eelwod da. T'óó yóweh da 'ásdzaago, k'ad 'azee'ál'jji sedá, Be'aldíila Sinil hoolyeedi.

Táá' nááhaiídqá' t'áá 'íiyisíi t'óó 'ahayói yiyágógo shił 'áhoodzaa. Ts'ídá daats'i hoł honiidoi yígíi bíghahgo. 'Áko t'áá 'aaníi ha'-át'ihíi da hoł' ádaat'íjgo, diyin hoł halni' na-halingo dajiiłtse' təh lá. 'Áko doo hojíyágógo t'áá 'ííldjji joosdlaqd. T'áá 'aaníi diyin lá jiniigo. Ndi doo yá'át'eehii bine'déé' hólóqó lá.

'Áko 'azee' yidájíi hag shíj néelqá' na-haghá 'al'qá' ádaat'ego bił hólóqó lá. Ła' t'áá diné binahagha', dóó Nóóda'í binahagha', dóó 'éé' neishoodii baa hani' dó' tə' atah lá. 'Inda beehaz'áanii haa shíj néelqá' bił yanáá'áá lá. 'Áko baa dahojilni'go 'ádajiní, Diyin God wolyéii ba'áłchíní yóó' 'aheeskaii yee bił 'éedahodoozjíjgo baa náhidookahii lá 'át'é ni dajinii təh. Diyin God wolyéii díi 'azee' níhá niiníláii 'át'é dajiníigo baa dahojilni'. 'Áko ndi God Bizaad biyi'dóó doo 'ákóhá'nii da. T'áálá'í t'éiyá bee yisdá 'íildéehgo baa hani'. 'Éí Bihólníihii Jesus wolyéii. 'Éí k'ad shił bée-hózingo 'azee' yidáanii yóó' 'adí'ágó, yá'át'eeh 'iinájí 'éediisdzá. 'Áko k'ad Bible wolyéii yínishta'go shił bée-hózingo díi Diyin bi-zaad doo 'azee' yidáanii bił 'ahidéét'i' da lá.

'Éí bqg k'ad 'azee' daahsáanii t'ah doo 'atidanihilééhdqá' bits'a nánóhkáahgo yá'át'eeh 'iinájí 'éedoohkááh. 'Inda díi 'azee' yidánígíi t'ah bee 'atah daałeehii, háadi da 'azee' nihitah yígíjgo ts'ídá t'áá 'awolí bee bits'ágíj' jizhjéé' təh. Háálá doo nízaadgóo jináa da dooleet lá. 'Áadóó díi 'azee'ígíi t'áá 'íiyisíi ch'íjdi biníłch'i hwiih yileéh lá. 'Áadóó hanáá', doodaii' hatsiits'iin da yaa nídi-doodáál lá. 'Inda t'áá ha'át'ihíi da haqñh dahiidoon'aał, 'éí doodaii' diigis 'áhodooliíł. 'Inda ha'áłchíní yich'j' doo dahóyágó da nida-haleeh.



Kwii naaltsoos yikáá' sidáhígíi 'ániigo béesh bich'ahíi ha'nínígíi k'ad bik'ehodidleeh yéedqá' Dághá Yilchíj ha'nínéé dóó be'esdzáán chidi naat'a'i bee bił dah diishkaigo Denmark hoolyéejíi bił nishkai, dóó Spain hoolyéejíi bił náánishkai ní jini. Díi kwii naaltsoos yikáá' sidáhígíi 'éí 'áají siláago 'atah niljíi nt'ée' jini.

Mr. Lee Harvey is at present in the Albuquerque Indian Sanatorium. He has written the present article on the subject of peyote. He writes as follows: Seven years ago I began using peyote, and four years ago I began to use it intensively, in the hope of curing my disease with it. However, I merely became worse, and I am now in the Albuquerque Indian Sanatorium. Three years ago, after eating a large quantity of peyote, I had hallucinations. It is like being drunk. Under the spell a person seems to see something like gods who talk to him. Unless one is on guard, he can't help but believe it; he'll say it's really amazing. But there's an evil back of it.

Peyoteism is a mixture of several religions: the Navajo, the Ute and the Christian. And there are many rules in connection with it. They say that God gave us this medicine as a means for bringing back to Him those of His children who had strayed away. However, I have found that the Bible does not say this. It tells of only one way to be saved, namely the Lord Jesus. As I now know that, I have given up peyote, and have adapted the good life. As I now read the Bible, I know that it has nothing to do with peyote. So you that eat peyote, get away from it and take on the good life before it injures you. And stay away from peyote meetings, for if you use it you will not live long. It brings the devil into one, and it starts to affect one's eyes or head. And it brings disease, or makes one crazy. And one's children come out dull an account of it.



Kwii dó' náhookos bich'ijíi tó dáálqad ha'nínéé be'elyaa. 'Éí Vanport Oregon hoolyeedi 'áhooót'íj. Kintah góne' tó 'íigo'go kin 'ayóí 'ádaníltso yéé da naa'ayiiznil jini.

* K'ad chidi naat'a'i hosiyoools'íjigíi bilááh 'at'ego dadilwo'go 'ádaalyaa ha'níigo baa dahani'. T'áálá'í 'ahéé'íilkeedjíi tsosts'idi neez-nádiin tsin sitqágóó nehelyeedgo 'ádaalyaa jini. Ła' 'ádaaniigo 'éí díi chidi naat'a'i t'ááláhádi miil tsin sitqágóó nehejeehgo 'ahéé'íilkeed daaniigo yaa náádhahlní. Russia hoolyeedi 'atdó' t'áá 'ákót'ego chidi naat'a'i Ła' 'ádayiila lá jini.

* Siláago 'ánaádaho'dilne' dooleet biniiyé beehaz'áanii 'ánaánalyaaígíi Wáashindoondi dah nádinibijhígíi yee lá da'asłjj' jini. Diné náhást'éits'áadah dóó naadiin 'ashdla'jj' ní-hool'áago béédááhaaígíi siláago 'ádabi'dilne' dooleet jini. Siláago 'ádaho'dilne' baa nídiildee' dóó yéigo k'ihineestah siljígo shíj'tádiindi miil jilt'ego siláago 'ádaho'dilne'go náhidiiziid dooleet. Díi siláago 'ádaho'dilne'ígií hajíj' 'anááhoolzhiihgo 'índa baa ha'aldééh sh'zin.

* 'Indins daniliinii tódithit bich'j' ch'ídoot'áát ha'níigo k'ad Wáashindoondi baa náádahwiinít'j jini. Ndi 'éí kéyah há nádaszooígíi t'óó'di t'éiyá da'jidlq dooleet ha'ní jini. 'Áko ndi dooda daaníinii t'óó 'ahayói yich'qáh níiikai jini.

* New Mexico dóó Arizona hoolyéego náhásdzooígíi biyí' dó' k'ad díi 'Indins daniliinii naaltsoos 'ahi'niłígíi yee 'atah daniljíi dooleet ha'níigo baa dahuinít'j jini.

* Bilagáana Ła' Youngblood wolyéé léi' Naabéehó bitahgóó naalyéhé yá naazdáhí danilnígíi haa yidoosít biniiyé Wáashindoondéé' bidi'dees'a' jini t'áá hahí. 'Áadóó shíj 'éí ná't'qá' yee naaltsoos 'anéidoo'ni. Díi Bilagáana Ła' 'ákót'ego na'askáá' jini diné yitahgóó. 'Íidqá' na'askáá' go k'asdqá' t'áá 'áltsgo naalyéhé yá naazdáhí yee yich'ijíi niljígo yee naaltsoos 'anáyoo'nil ní' jini.

* Bilagáana 'at'eedé léi' béesh nt'i' kó' na'atbqqsii yikáá' ndadilwo'ígií yikáá' naanéé nt'ee' kó' na'atbqqsii bik'i ch'élwod jini nízdil'té t'áá ch'éeh bich'j' 'ahizhnoolchéelgo. Kó' na'atbqqsii 'áltso 'eelwodgo 'at'edéé náhidiitah jini. Biniitsjígi t'éiyá ha'át'íi shíj 'ált'síi-sigo bizhish lá jini.

* Tónteel wónaanídi 'Arab dine' dóó Jews dine' yéé da'ahigá ha'níigo baa hani' yéé k'adéé k'é náhádlee hini. Bini' bqgah dah naaz'qágóó shíj t'éiyá k'ad yaa nídaat'j.

* Kéyah United States wolyéego bikáá' kék-hwiit'inígíi 'ashdla'go 'áháádzó 'ákóó 'Indins yindaalnishii binant'a'i naazdá. Nihí t'éiyá dí'ígíi wolyéego bijaa shiijaa. 'Éí Phoenix hoolyeedi nihinant'a'i níhá sidá. Díi nádaszooígíi Ła' k'éeda'doolchxogt ha'níigo k'ad baa hwiinít'j jini. Naakigo 'éí bini' t'áá 'ákót'ee' dooleet ha'ní jini. 'Éí náhookos bich'ijíi náhásdzooígíi. Phoenixdóó dí'ígíi wolyéego náhásdzooígíi 'éí 'atah k'ee'doolchxogt ha'níigo baa hwiinít'j jini.

* Kóhoot'eedqá' Naabéehó dóó Kiis'áanii bee bá nda'doonish biniiyé béeso díj' di miil ntsaaígíi bíghahgo Wáashindoondéé' bá ch'í-deet'q. K'ad t'áá 'ákóníltsgo bá ch'ínáádee-t'ah ha'níi nt'ee' k'ad 'índa hastqádi miil ntsaaígíi dóó náá'átníi'go bá ch'ídidoott'áát ha'níigo t'ah baa hwiinít'j jini.

* 'At'eedé 'ált'síi léi' Łjíj' 'atchozhgo yaa naagháá nt'ee' Łjíj' bijaa' na'iidiilhazh jini. Jichago hamá baa nílwod dóó 'azee'íl'íni bich'j' bił níiskai jini. Tsxíjlgó bijaa' yéé bá hádadoh'jíj' hañníigo Ła' 'ákóó ninájíisdzáá ní-t'ee' 'at'eedé bijaa' yéé t'áá 'ákóó t'oh bii' si-láá lá jini. 'Áadóó 'azee'íl'íni baazhníláá dóó 'at'edéé yínéidiitkád jini. Yá'át'eehgo bínidí-níisqá dóó k'ad yá'át'eeh násdljj' jini.

ADAHOONIŁIGII

Published on the first of each month at the United States Indian School, Phoenix, Arizona.

Address all letters to the Editor, 'ADAHOONIŁIGII. Education Office, Navajo Service, Window Rock, Arizona.

Subscription rate: \$0.50 per year. Make all checks and money orders payable to The Treasurer of the United States. PIHS 7.1.48 1400

Robert W. Young Editor
William Morgan Translator

BÉESH BAŁH DAH NAAZNILÍ HA- ZAAD DOO DA'ÍLJÍ NIHI'DI'NÍ

By Maxwell Yozzie (Tuba City, Ariz.)

Díi Tó Naneesdizídi 'áłah 'azl{jí'igíí baa dahwiinist'jjidii, yaa yádáál'tí'ii diné t'óó 'ahayóí ndi t'áá kónishéíí nahalingo 'át'é. Díi 'iyyisíi nilsinii k'ad díi naaltsoos niteel ha'nínigíí nabik'iyázti'. Bik'iyáatihgóó diné díkwíí shíj hadahaasdzi'. 'Áko ndi t'ááláhájí' diné bił 'anídaha'nééh. Díi naaltsoos niteel wolyéhígií bik'ehgo 'áhodooniłii, bizaad dah shijaa' dooleełii dóó bíhólñíhgo hadoodzih nilsinii, béesh bqgh dah naaznilí danilinii bíhólñíh dooleet. Háí binaaltsoos hólqo dooleet dóó haa néelt'e' dooleet dibé, jó ní. 'Áko 'éidíigíí kwe'é nahonitł'a lá 'akon.

Nléí yégedéé' béesh bqgh dah naaznilí 'ályaa dóó yóshdéé' naaltsoos yah 'adaiiñiłii saad ndahaleehii, yah 'adaiiñiłii bizaad bik'i daasdzhogho 'ahnidéehii, nléí yóne'góo bitsj' yishtłizhii binant'aí sidáágoo 'anáhiniidéehji' 'áádéké' nát'q'go doo 'énáhoodzíjih da. Kwe'é yígíí biniinaa diné béesh bqgh dah sinilí jooleyii hazaad doo 'íljjgóó baa nitsáhákees. Hazaad ga' doo da'íljj da lá. Na'níle'dii ga' hóhólñíh ho'di'níí lá, jó kódaaní. Díi t'áá nikééhoniiit'jjid nt'éé' diné 'ákodii'níigo 'át'é, 'akon. Diné béesh bqgh dah si'ánigíí nilsinii kodóó 'íljjgo niniiltjí ndi, nláahdi nihá haadzhidi binaaltsoos saad bik'i shijaa' yéneni' bitsj' yishtłizhii binant'aí bił yah 'iinahgo doo nihá bik'i diitjih' da. Doo nihá bidi'nidzin da. Doo nihá nídiiltsóos da. 'Eí biniinaa doo bághiljí da nahalingo yaa nitsádaakes diné k'ad t'áá keéhat'jj nt'éé'.

Díi kojí Tó Naneesdizí binaa haz'qiqi kwáhá'níigo 'át'é k'ad. Ts'ídá lá haa nítsogo bíhólñíh lá diné béesh bqgh dah naaznilí wolyéii. T'áá hazhóó díi diné ha'át'ii da biyaa hadoogisgi, bee naaltsoos 'ají'ahgo, jó kwe'é t'éiyá hóhólñíh nihi'di'ní. K'ad diné 'ákodanihiłní.

Dibé ninádeet'q'ádáq' diné béesh bqgh dah naaznilí hadasdzíi'íí bíhólñíhgo haadzíi'. Diné t'áá ch'aa ha'át'ii da biyaa hagees nilsinii kwe'é saad nininídee'ii díi 'índa 'íljj lá. T'áá 'eí t'éiyá 'íljjgo béehózíni. 'Aadóó 'eí 'ádin. Diné bich'ohó'níigo ha'oodzíi'go, diné ha'át'éegi da yee yá'át'eehgo doogáałgo, yee yá'át'eehgo kénáháh'jj dooleetlii 'Wááshindoon wolyéii 'azhdoolwołgo bee naaltsoos 'eet'ah-gogo 'eí doo bágh da'íljj da. Doo nihá bidi'nidzin da nahalin. Doo nihaa nánééh da. Kwe'íigíí bee k'ad diidí naaltsoos niteel ha'nínigíí béesh bqgh dah naaznilí t'áá yee hadahadzih góné' diné ba'diit'aah dooleet. Naaltsoos bá dahiłqo dooleetlii ha'nínigíí t'óó 'ánihi'di'ní.

T'áá ch'aa ha'át'ii shíj nihaa nánályée sha'-shin. Ha'át'ii bee nihiyáaa náhodiichíí. Díi k'ad 'ách'aa ha'át'ii da 'ałch'íj' nihoo'áál nahalingo bee nihaa nínáá'diildee'igíí nléí John Collier neezdáá dóó yóshdék' díidíigíí k'ad diné 'ałtso bił bédahózín.

'Eidíigíí biniinaa díi k'ad béesh bqgh dah naaznilí doo bíhólñíh da nilnígíí, 'índa t'áá ch'aa t'áá naaki nilj nahalingo, t'áadoo ha-zhóó 'ałch'ishdék' biyeet'jjí ha'át'ii da diné bich'íj' tsxjjgo kódaalne'go lá ha'nínigíí biniinaa k'ad diné doo nihoodlqá da hazljj.

Wááshindoon bá nidajilnishii bitsj' yishtłizhii binant'aí jílinii 'azhá ts'ídá t'áá 'aanídí diné bich'íj' hajoodzíi' ndi doo hwiidoodlaqt da. K'ad kót'ego 'át'é díi diné t'áá keéhat'jj nt'éé', kwíinízin, kóni. 'Ákohgo k'ad ha'át'éego bá k'ééhodoodqóógo diné wolyéii Wááshindoon yá naalnishii Bilagáana bitsj' yishtłizhii yinant'aí yá naalnishii woodlq nidooleet.

Jó kwe'é haa shíj nízáadgi k'ad tsékooh nahalingo 'ahool'á, 'akon. Náyónaadéé' nihi-ch'íj' yájílti' nahalin. Náyónaadéé' nihi-ch'íj' yájílti'igíí biniinaa doo ho'doodlqá da. 'Áko 'áhoodzaa yígíí nílhádék' yík'eh dadéez'jj go, yík'eh ndadilnihgo díkwiidi shíj 'áhoodzaaigíí binahjí' diné wolyéii Bilagáana bitsj' yishtłizhii binant'aí bá níjilnishii, Wááshindoon bá níjilnishii doo hoodlqá da.

Nááná nihí díi kojí béesh bqgh dah naaznilí danilinii t'áá 'aanídí nihíl hojiln' ndi, Wááshindoon hóolyéedéé' kóhodoo'niid nihijinii ndi doo hwiiniidlqá da. Háálá tóqdi nihidi-néét'aa' 'eí bee 'át'é. Díi béesh bqgh dah naaznilí danilinii nihá sinilgíí doo bi'doodlqá da. Bizaad doo 'íljj da. Bizaad 'íljjgo 'ályaa bijíi dóó yówehjí' 'índa diné, Naabehó wolyéii 'Kóhodoo'niid, béesh bqgh dah naaznilí kódádiiniid; kót'ego nihoot'q', díi t'éiyá béehózínígo 'ahnidéeh dooleet. Béehózínígo nléí bitsj' yishtłizhii binant'aí bighan góne' 'ahnidéehgo 'áádéké' bik'i 'asht'ishgo, lá bee 'azljj'go nínháltsóos dooleet. Jó kódzaa dóó 'índa iiniidlq nídiileet. Kódzaa dóó 'índa bihoo-t'áál shíj 'índa diné t'áá 'ałtso yinízin dooleet. 'Áko ts'ídá haa nítsogo béesh bqgh dah naaznilí wolyéii Naabehó bíhólñíh, haa nítsogo

bizaad 'íljj. Díi Naabehó béesh bqgh dah naaznilí wolyéii bizaad 'íljj dooleet. Ts'ídá 'íljjgo 'ályaa dóó 'índa yówehjí' t'áá 'ałtso yaa yinít'jj shíj 'íljjgo baa hwiint'í niljj dooleet. Doodago 'eí dooda. T'áá naaltsoos ch'éhé-nítl bik'eh t'q'q' 'anáhiniidéeh, doo bidi'niidzíj' da. T'áá naaltsoos 'eet'ah bik'eh, wónáásdóó naaki da nináháháhadi t'ah doo 'énáhoodzíjih da ha'nígo k'ad kóó dahwéelzhíísh, 'akon. Díi níléidék' naaltsoos 'adahaas'nil yéé, diné t'áá 'iyyisíi bee bijáyah 'adidootałgo 'adahaas'nil danielj nahalingo hada'iisdzi'ęę, jó 'eí t'éiyá 'íljj 'akon. 'Áko nihí dóó bee k'inidii'nítl, yee diné náhiidoolnáatlii, yee diné yá'át'eehgo dah náhidiidookahii bee naaltsoos 'ahi'nílgó, 'eí 'eí doo 'íljj da. "Naat'ah," nihi'di'niih. Jó 'ákwé'é bee 'át'é, jó 'akon. 'íljjgo 'ánihijiiladi, 'áadóó 'índa beełt'ego ha'át'ii da hoł baa nínaádeiit'jj dooleet. 'íljjgo hoł 'ałch'íj' yá-náádeiilti' dooleet. Kónihi'di'nígo 'át'é, díi diné keédatat'íni kódanihiłní.

Here ot Tuba City we have been discussing the General Grazing Regulotions. We find that the Tribal Council is nomed os the body which will have the outhority in connection with these grozing regulotions. The question imediately orises: just what outhority does the Tribol Council possess? We pass resolutions, and they ore sent to Washington. There is o long delay, and the resolution is disopproved by the Commissioner, who often does not understand our problems out here. He seldom accepts our recommendations. It is for this reason that mony of our people have come to consider the Tribol Council os worthless. Our people wont to know how much authority our Council possesses. It often appears to us that the Commissioner approves most readily only those things possed by the Council which are injurious to our people. Our people have come to the point where they have lost faith in the Council, and the people will not believe the Commissioner even when he comes into our presence and speoks the truth. How shall we regain our foith in the Commissioner. It often seems as though he were tolking to us from the other side of a chasm. He will not come across to us and do onything for us. Over and over our people have discussed the Council and the Indian Office, and they have lost foith in both. Our councilmen discuss various Indian Office plans with the people, but the people will not believe what the councilmen say. They feel that there have been too many plans which have been discussed to roise their hopes and then fail to materialize. When the word of the Council and Indian Office again becomes valid, our people will look to both for guidonce. As it is now our Council posses o resolution and 2 or 3 years may poss before we hear onything about it.



ŁAHGO 'ÁT'ÉEGO BEE 'IINÁANII BINIYÉ 'IHOO'AAHÍGÍÍ 'AGHÁ 'ÁNÍŁTSOGO DAOŁTSÓÓD

By Maxwell Yazzie (Tuba City, Ariz.)

Naabehó nihi'di'níigo k'ad haa shíj nízahdée' keéhwiit'jígo hodeeshzhiihígíí, níléidéé' aadéé' baa hwiinít'jígo hoolzhishii doo hasht'eonééh 'át'éego baa hwiinít'jí. Dibé t'éiyá baa hwiinít'jí. Ts'ídá t'áá 'éí t'éiyá ndineelwod. Bita' jílínii t'áá bita'ági 'át'éego ndahojilni'gíí biniinaa doo yá'áshgó da. Doo hasht'edooniit da. T'áá 'éí t'éiyá bee 'iiná dajiníigo 'ahágħ nízhdíkah. Áko doo 'ákót'ée da nisin shí, baa ntséskeesego.

Shí baa ntséskeesii 'éí bee 'iiná dooleetii na'aldoosh náboohý niljí dooleetii hóló nisin. Ákohgo 'éidíigíí 'óltá'ígíí bits'áqđdóó 'iiná 'deezt'i' niljínii díi na'aldoosh bee 'iinánígo t'áá bee nílneezgo bee 'iiná dooleetgo baa ntséskees shí. Shí díi t'áá sahí sézínígi baa ntséskeesego diné t'áá nikééhoot'jíjd ní't'ée' 'óltá'jí' ndoo'nił, ba'álcchiní danilínígo hastáq binááhai dóó hastáádah binááhaijí'. Jó 'éidíigíí t'éiyá bee yisdá hóót'i' dooleet. 'Óltá'ígíí Bilagáana bizaad yidiizts'áq'ígíí, Bilagáana be'iina' k'ehgo hideeznaadígíí, ts'ídá 'éí t'éiyá bidééhníi dooleet. 'Éí t'éiyá bee bi-káá' háházt'i' niljí dooleet.

Díi dibé ha'nínígo díóó na'aldoosh t'éiyá bee 'iiná ha'nínígo, 'éí lá 'éí t'áá 'aaní 'ákót'ée ní't'ée' ndi ni. Jó k'ad 'éí doo 'ákót'ée da. K'ad t'éiyá diné wolyéii háadi shíj dayílnísh k'ad. Da'diits'a'ii háadi shíj dayíkááh, 'akon. Ba'álcchiní danilínii k'ad, t'áá biyázhí daniljí díóó Bilagáana bizaad yéédhósí. Nlléi yéé-déé' nihí t'a' da'íínlita'dqá' 'éí doo 'ákót'ée da ní't'ée'. Díish jíj diné wolyéii Bilagáanak'ehgo 'íhoof'aahgo, ba'deet'qago bee bá hoo'a' niljígo ts'ídá t'áá Bilagáana 'íhwiidoł'álgíí ts'ídá t'áá 'áadi 'éedahósí k'ad 'álcchiní danilínii. Jó niha'álcchiní t'a' Bilagáana yitahgóó da'óltá'ii bee nibéédhoyoozíjh. Bilagáana ba'álcchiní yígíí ts'ídá yíneel'qago yéédaahoosíjj. Áko 'éí 'índa High School daniljí t'a' k'ad 'éí High School 'áltso dayílta'ii, 'álcchiní kodóó Tó Naneezdíz díóó danilínii Dook'o'ostlíd biyyají Kin Łání hollyéedi 'íílta' naaki. Áko t'áá 'álah Bilagáana yígíí yitisgo naaltsoos bá ncodahgo kót'eego ch'íhoot'q, 'akon. Áko díi bee ntséskees, dinéhígíí díi k'ad 'óltá'ígíí ts'ídá 'éí t'éiyá nihá yá'á'íeh, ts'ídá 'éí t'éiyá nihá bidziil. Áadóó binaagóó ha'átlíi da dahá'nínígo, na'aldoosh da dahá'níigo baa yá-

daati'. 'Éí t'óó 'ádaat'é nisin. K'ad 'áko 'óltá' wolyéhígíí, díi 'ihoo'ahígíí ts'ídá 'éí t'éiyá bee náás honít'i' dooleet, bee náás diikah nisin.

Áko díi Wááshindoон hoolyéédéé' béeso náhást'ediindi miil nitsaaígíí bíighahgo ndeedt'aah ha'nínígo 'éí bini'dii ndidoot'áál. 'Áadóó díi niha'álcchiní da'diizts'áq' díóó Bilagáana-tahgóó dadeeskai danilínii jó bini' Bilagáana-tahgóó dadooookah. T'áá kwe'é 'álk'é'nił 'éí dooda. Díi k'ad 'éí t'áá kwe'é 'álk'ínhijinił Wááshindoон jooleyii. Díi niha'álcchiní da'diizts'áq' díóó níwohjí' 'éiyá Bilagáanatahgóó t'áá bí danízingo dah dahidookah. T'áá naanish bá daholq'ogóó 'adahidookah. 'Éí yee dahináa dooleet. 'Edíigíí na'aldooshii bee 'iiná ha'nínígo yitsásk'ehjí' ndoogáál. Ákohgo diné na'aldoosh dah jooléetii, jó 'éí 'éí hání' kékayá díi náhásdzo hasání yígíí biyí' kékohjí' jí doo. Kodóó niha'álcchiní danilínii da'diizts'áq' ii, 'índa Bilagáanak'eh dadeeskai 'éí níleí tl'óó'góó Bilagáanatahgóó háadi shíj naanish bá daholq'ogóó dahidookah. T'áá 'áají ba'álcchiní náás deidoo'ish díóó t'áá 'áajík'ehgo náás dadooookah. Ba'álcchiní yígíí t'áá 'áají Bilagáanak'ehgo náás deidoo'ishgo, 'áadi 'índa nihíhígíí díi k'ad diné nihí'di'nínii Bilagáana hinánígo 'átléego hini'náa dooleet, jó díidí 'íi-yisíí bichq' hwíldéení'. Díidíigíí 'agháago bichq' hwíldéení'. Na'aldoosh ha'nínígo 'éí t'óó 'átlé. 'Éí sáanii, hastóí da k'ad bił ndajizhaazh. 'Ííshjáq shíj Bilagáana t'áá kékhat'jí díóó'na'aldoosh yee kékhat'jí. Doo 'ákót'ée da, 'éí. T'áá díkwíí na'aldoosh deit'jí. 'Áadóó 'éí daa shíj néelqá' ts'ídá t'óó da'diits'a'ígíí, Bilagáana 'íhoof'q'ígíí ts'ídá 'éí t'éiyá yee kékhat'jí. Nihí lá 'éí haa niit'éego böhwiil'qá'ii, böhoniilzinii doo bee diilnísh da. Doo bi'eh 'íi'néeh da. Jó kwe'ígíí bee nanit'ago baa ntsídaahkeesii t'óó 'ahonohyoí diné nihídi'nínii. Doo nanit'agóó 'átlé, böhonestqá'go. T'áá 'ánlótsa böhädinóohtah t'áá nikééhonoht'jíjd ní't'ée'. Dibéhígíí 'áltse bini'dii t'óó 'ákléego, 'óltá'ígíí t'éiyá ts'ídá 'aghá 'ánlé-tsogo daoltsóód. 'Éí daoltsood díóó 'índa ts'ídá yéigo náasgoó nihá'álcchiní bá dah dadolih niljígo, jó 'áko 'óltá'ígíí bee 'iiná dooleet. Díi dibé bee 'iiná dadohnínígo ts'ídá t'áá 'ákónit-tsogo bee 'iináago 'átléego baa ntséskees shí.

'INDIN BINANT'AÍ BAA HWIINÍT'I-NÉE T'ÓÓ NI' KÓLYAA

John Collier wolyéhéé 'ats'á nádzáá díóó Bilagáana t'a' William A. Brophy wolyéé léi' 'Indin binant'aí ha'níigo nináánaltj. Díi nínaánaltj díóó t'áadoor ts'ídá binaanish níndíni'téhé bqgh dah hoo'a' hodoo'niid. 'Éí 'ákó-dzaago náánála' William Zimmerman wolyéé léi' böhönlíhgo hodeeshzhiih.

'Éí t'óó 'ákléego hoolzhiih díóó wónássi' Brophy wolyéhéé t'óó 'ats'ádeeshdáál náádoor'niidgo, hái lá 'Indin binant'aí 'áadolníi'l lá ha'níigo baa hwiinít'jígo hodeeshzhiih. 'Indin binant'aí dooleetlii lq'í ch'ídabi'diist'q.

T'áá 'ániidígo 'índa kékayá binant'aí J. A. Krug wolyéhígíí 'ániigo díi 'Indin binant'aí t'a' nináádooltéél ha'níigo baa hwiinít'íngíí bini' 'áltseéd t'óó ni' kólyago yá'átléeh díi-niid jiní. Hálá Wááshindoondi böhönlíhígíí t'a' naaltsoos bá 'anáádahidoo'niígíí bich'j' hoolzhish. 'Éí bqgh 'éí 'áají hazhó'ó 'éedahoozingo 'índa 'Indin binant'aí dooleetlii baa hwiinít'jígo yá'átléeh ní jiní. Áko díi Zimmerman wolyéhígíí bini' t'áá böhönlíhgo tähjí hazhó'ó 'éedahodoozíjíl ní.

There will be no attempt to find a new Commissioner until after the election. Secretary Krug said that Mr. W. A. Zimmerman will remain as acting Commissioner until a new one is named after the election.

There is always extensive discussion regarding sheep raising as a way of life. In my estimation it is no longer the basis of a sound economy. I believe that education, with the learning of skills and trades which will enable us to find jobs, is the best replacement for our failing livestock economy. There is no use in our continually discussing ways and means for patching up our old way of life so it can function just a little while longer.

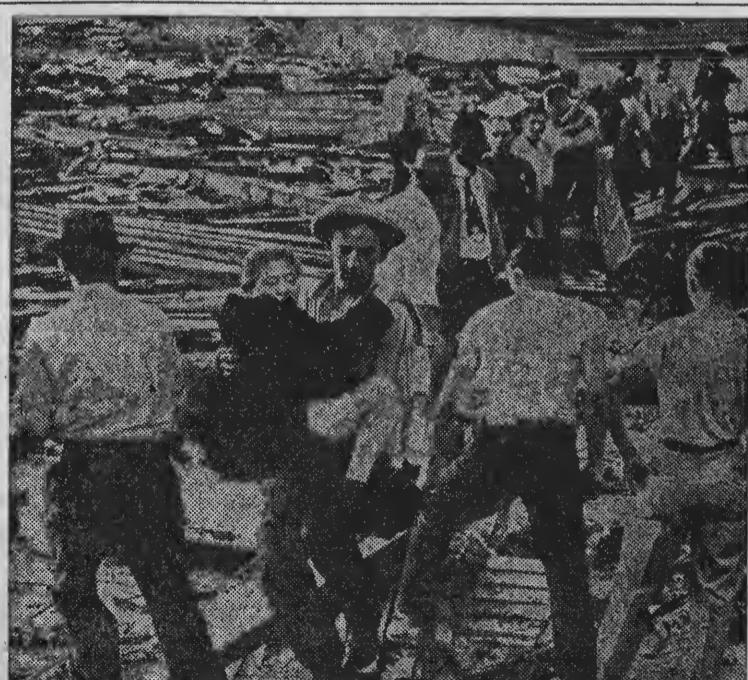
Instead of spending all our time talking about sheep we should concentrate on education. Look at the educated people; they can go away someplace and make a living, and their children grow up speaking English. In school our children do as well as any other children. Two Navajo children from here went to High School in Flagstaff, and they made as good grades as other children. Our future lies in adequate education.

Give us this \$90,000,000 to spend on those things which are necessary for us. What is spent on education will be money well spent. And let's not try to hold our people on the reservation; let whoever can and will go to live among the whites. With education people can go wherever there is work wherewith to live. That is the kind of a change that is a real replacement for our old livestock economy. What we most desire to attain is a white standard of living. But we can't get anywhere on

(CONTINUED ON PAGE 6)



Náhookçsjí tooh Columbia wolyéego nílinígo bich'qáh 'ani'áá ní't'ée' déégizhgo kin Vanport, Oregon wolyéego dah shijaa' ní't'ée' yitah nágo'go Bilagáana t'óó 'ahayói tó dabííghqá' jiní. Tó déégizh ha'nínéé 'éí kwii k'aa' yich'jí dah 'atsihgo bikáá'.



DINÉ BIZAAD WÓLTA' CHOO'ÍNII

BY KENNETH FOSTER

K'ad t'áálá'í nááhaiídqá' 'éé' neishoodii nishlígó diné bitahgóó God Bizaad baa hashne'go nikidiyyá. 'Áádóó diné bizaad wóltá'gi dó' bíná'nishtingo hodeeshzhiizh. 'Éí Tóta'dóó 'éé' neishoodii Blount bił 'ásht'í. 'Áko t'áá 'íidqá' saad doo 'adaaníinii haa shíj néelágá' béishtézh. Hálá' t'a' 'ádaaníigo diné bizaad bee 'ak'e'elchíigi böhoo'ahígíi t'áadoo biníiyéhé da daaní. Jó t'a' 'ádaaníigo Wááshindoon nihá hoo'áalii 'índa yína'niiltinii t'éiyá daniidzin daaní. 'Áko k'ad t'áá Wááshindoon yá nidaalnishi' t'a' diné bizaad böhoo'ah yínda'niiltin hazljj', 'éí yéé dó' doo hoł 'anáádaa'níi da.

Jó k'ad baa nitséskeesego 'éí 'ákódaanínígíi da'oóch'íjdi, 'índa 'ak'ee dadiniihii 'ádaaní nisin. Ts'ídá shí t'éiyá naat'áanii nishlígíi doo, 'índa shí ts'ídá 'agháadi hadeesdzih, diné bá deesis dazhnizin. 'Áádóó náásgóó diné bá yá'át'éehii 'éí doo yaa nitsídaakees da. Hálá' t'áá diné 'ashiké 'ídhool'áahgo ha'át'íhíi da binaanish yileehgo yik'ee dadiniihgo yída'ats'ihgo yaa nídiikah. T'áashq' 'éí binínaa nihe'óltá'i doo náás dikáah da. 'Áko be'ena'i Bilagáana 'éí 'índa ts'ídá naanish dit'ódigo yá 'ádayósíñ. Naabéehó niidlínii ha'át'íhíi da bee t'áálá'í diidleéego bee nihidzil dooleeéeni', jó t'áá nihí da 'ahaan nídeit'íjigo ha'át'íhíi da 'alts'qá' nidahiilchxqoh t'eh.

T'áashq' 'éí binínaa Wááshindoondéé' ha'át'íhíi da hach'íj ch'inidít'áah ndi doo bik'i dazh'diitjih da. Ha'át'íegi lá bee 'át'éé lá danohsinshq' t'a'. 'Áko shí baa nitséskeesego 'éí diné t'áá 'át'éé 'nt'éé' haa shíj néelágá' 'alts'qá' 'át'éego 'hoot'áalii' bee t'a'í 'ídlínii biyi' dahóló, t'a' Democrat 'ádaaníinii deinízin, t'a' 'éí Republican 'ádaaníinii deinízin, t'a' 'éí Navajo Rights 'ádaaníinii deinízin. 'Áádóó 'éé' neishoodii danilínii, nááná 'éí bi'éé' danineezí 'índa bi'éé' 'ádaalts'íisígíi, 'áádóó Mormon, 'índa t'áá dinéjík'ehgo binahagha' dahólónonii, 'áko 'éí biyi'dóó diyin haa shíj néelágá' 'alts'qá' 'át'eeégo dahwée'ah. Jó díi diyin 'alts'qá' 'ánéelágá'go hayi'di dahólónigíi doo 'ahéédahólzin da. 'Éí baaq ha'át'íhíi da bináhodit'áah ndi doo ts'ídá t'a' yinéeh da. Hálá' hayi' naazíinii da'ahjoodlá, 'éí baaq.

K'ad díi' nááhaiídqá' God Bizaad bi'íi'niúta' ni, 'áko 'éí bee nitséskeesego, t'áálá'í nihidiyin 'ádeilyaago 'índa saad bee 'ak'e'eshchínii nihee hólógo t'éiyá 'ahidiits'a' dooleet. 'Áádóó 'índa t'áálá'í hoot'áalii, bee 'iináqñii deidiiltsoł, 'áko ha'át'íhíi da bihodeest'áanii doo nihá niłdzil da dooleet nisingo k'ad God Bizaad bee bił hashni' dóó t'áá dinék'ehjí bee 'ak'eda'ashchíjgo bíná'nishtin. T'ah nahdéé' 'éé' neishoodii bi'éé' danineezí 'índa bi'éé' 'ádaalts'íisígíi naaki 'alts'qá' 'át'éego yee God Bizaad 'ádayilala 'nt'éé'. 'Éí t'éiyá t'áá 'íiyisíi bidziil, doo hah böhoo'ah da 'nt'éé'. Hálá' doo béhózin da, 'áko doo 'ajíi'ta'góógo doo bik'izh'dootqá' 'át'ee da. K'ad díi 'ániidígíi 'éí t'áá Wááshindoondón bits'qád'íigíi 'át'é, 'éí baaq t'áá 'éí bee God Bizaad hadadiilne'go baa neiikai.

'Áádóó t'áá lágóó biníiyé tádíiyá, nléi Tólikan hoolyéégóó dóó Ch'ínlíjíjgoó da, 'índa dá'ák'eh Halánígóó da. 'Áádóó nléi Lók'a'deeshjingóó dóó Mq'ii To'igóó da, 'áádóó nléi T'ohchinígóó dóó Na'nízhoozhí binaagi dóó Pine Haven hoolyéégóó da, 'índa Naat'áanii Néézgóó dóó Bistahí dóó T'iistsoh Sikaadgóó, Tóta' binaagi da. 'Áko lq'í diné t'áá 'íiyisíi

bił yá'ádaat'éehgo hadahasdzíi' dóó yídhooł'áqá'. Nílíi T'ohchinídi diné doo da'ílta' da ndi k'ad doo 'asohodoobéézhgóó yídhooł'áqá'. 'Éí bee baa nitséskeesego t'áá ga' doo 'ílta'ii ndi yíhwiidool'áál lá niizjj'. 'Éí baaq k'ad bídahooł'ahii 'índa býnda'nołtinii yéigo 'ádaah-

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

t'íj. Yee nihaa nídaat'íinii 'éí t'áadoo dayísolt'sqí. Hálá' atá' hani'gi t'áá 'íiyisíi choo'í, 'áádóó nitsáhákees 'índa 'éé' deetjih dóó hoot'áál danilínii haa shíj néelágá' bił 'ahii' siláago 'át'é. Ge' dó' bídanohtááh.

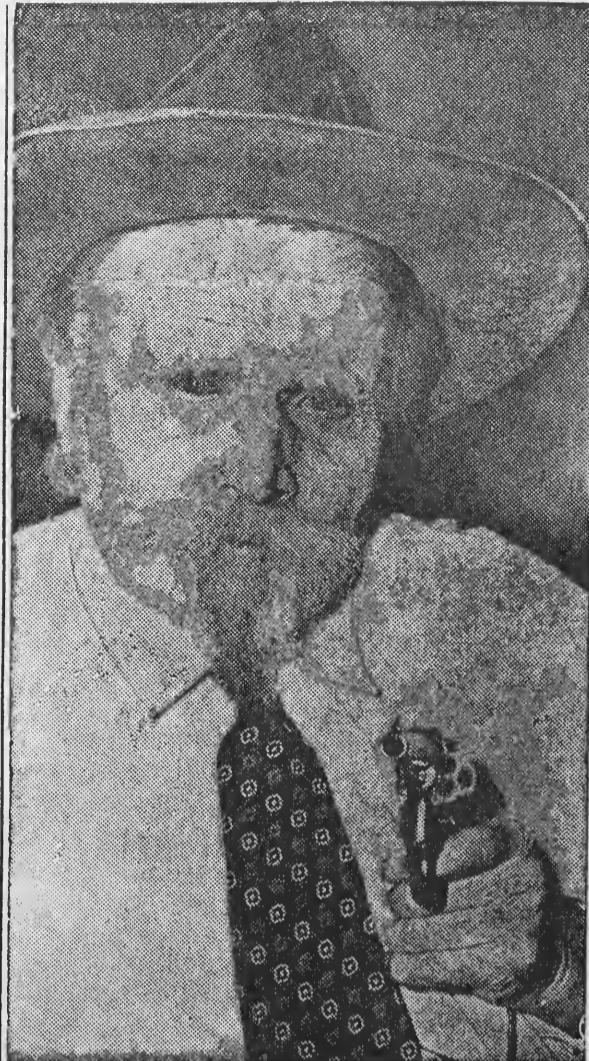
(Kenneth Foster is a Navajo from the Toadlena area. He has done a very fine job of teaching people to read during the past year and, possibly as a result of his hard work, has had to return to the Albuquerque Sanatorium. However, he continues his work there, so his time and talents are not lost. People in many parts of the reservation are hopefully awaiting his return.—Editor's note.)

A year ago I began as a missionary among the Navajo people, and as a teacher of written Navajo. I work with Rev. Turner Blount of Farmington. Derogatory statements have been made about me by those who are against my teaching and who say there is no use in reading the Navajo language. Some say they want to hear about federal planning and teaching. Now the government has employed some men to teach written Navajo, and these people are now against that too.

In my estimation, these people are either full of envy, or else they are soreheads. They want to be "big-shots," they want to do all the talking; and they want to be critical. They have no thought for anything that will be of future benefit to the people. When our young men get training and find a job of some kind, these people are incensed about it, and start "needling." That is probably why our students do not get far. Then their enemies the white people get the soft jobs. I wish we Navajos could strengthen ourselves through uniting on some common basis; as it is we ruin everything for one another by our internal dissension.

People cannot understand the things that come to us from Washington. Some of you wonder what the trouble is. As I see it, all people are divided into organized groups on the bases of diverse ideologies: such as the Democrats, the Republicans, and the Navajo Rights Association. And in connection with religion they are divided into Catholics, Protestants, Mormons and those who follow the Navajo way. All in all, a number of different gods are represented, who are not acquainted with one another (i.e. hold nothing in common, and represent distinct religions). Therefore, whatever is planned is not realized because their (Catholic, Protestant, Mormon, etc) souls hate one another.

Four years ago I began to read the Bible. Taking that as a background for my thinking, I believe that if we take one god and possess writing we can come to an understanding of one another. Only then will we all accept one way of life. And the things that are planned for us will not be too complicated for us to understand. That is why I tell people about the Bible, and teach them written Navajo. The Catholics and the Protestants have made two distinct Bibles. They are difficult, and take a long time to learn. They are written in a hard way, and unless one goes to school he can't understand them. But these recent ones (Navajo John and Mark) in the Government system are easy. I have gone to teach in many places. Many people have spoken in favor of this written Navajo, and have learned it. At Ramah people who have



'Atk'idqá' hastiin léi' 'ayáo doa yits'íidgáó naagháago' baa hani' ni'. 'Éí shíj t'a' t'áá dasidoots'qá'. Jesse James 'éí wolyé. 'Áko 'éí 'atk'idqá' daaztsqágo baa dahojilni'; 'nt'éé' díi hastiin naaltsoos yikáá' sidáhigii Jesse James walyéhée 'éí shíj 'ásht'í ní jiní. Díi hastiin 'éí k'ad neez-nádiin bináhai lá jiní. Haa'í shíj béeso t'a' noah yish-chíj 'nt'éé' ha' hoolni'ga t'áá 'aaníi béeso t'ee' siyjj lá jiní. 'Áko 'éí beego t'áá daats'i 'aaníi Jesse James walyéhée 'át'í dajiní jiní.

BROPHY NAANISH YITS'ÁNÁDZÁ

William A. Brophy wolyéego 'Indin binat'a'í 'ályaa yéé baaq dah'ho'agó biniinaa naanish bits'áádeeshdáátl níigo yee naaltsoos 'ayíi'ah 'áko Wááshindoondi sitiinii ha'nínigíi yee lá 'astljj' jiní.

Brophy wolyéhigii t'áá Wááshindoondón yá ninánánlmish dooleet 'áko ndi naanish t'áá doo hózhó bidziilíggíi bá nááhódlqó dooleet ní jiní kéyah binant'a'í nilníngíi. Wááshindoondi sitiinii ha'nínigíi kóníigo Brophy yich'íj naaltsoos 'áyiila jiní.

"K'ad nitah t'áá yá'áhoot'ééh náhásdljj' ha'níigo kodi yíniit'. Kéyah binant'a'í nilníngíi dó' ha'í shíj naanish t'áá doo hózhó bidziilíggíi ná hóló níigo yaa ch'íhoní'á.

T'áá nááná ha'át'íhíi da biniinaa naanish bits'áádeeshdáátl díiníniid dooleet 'nt'éé'. Hálá' díi 'Indins binant'a'í binaanish naazt'i'jí ts'ídá bíninil'qágo bee naa nitsáhákees dóó 'Indins danilínii bá yá'át'éeh dooleetlii ts'ídá bíninil'qágo bee naa nitsáhákees. 'Éí 'áko daat'íeéndi k'ad naaltsoosigíi shich'íj 'ííni'áhígíi bee lá 'asétljj', 'bí' doo'niid jiní.

Mr. Brophy has resigned as Commissioner of Indian Affairs. Shortly after he took office he became sick, and had to go to a sanatorium. Mr. Krug wrote to him, and told him that he had done a fine job, and he would be assigned to less strenuous work in the field.

never gone to school have learned it well. So I have come to the conclusion that even people who have never gone to school can learn it. Work hard, you teachers and learners. Pay no attention to our critics. This written interpretation is of great use to us. Try it yourselves.

NAALYEHÉ YÁ NAAZDÁHÍ BEE HAZ'ÁANII BÁ 'ÁLYAA YEE

T'óó dqají' ch'éehoolzhiiuh Naabehó binant'aí báésh bqah dah naaznilí ha'nínigíí Tségháhoodzánidi 'álah silíjígo Bilagáana Jééhkał wolyéé léi' naalyéhé yá naazdáhí ni-da'iilée dooleet níigo yee naaltsoos niinítsoozgo yee lq da'asłíjí'. 'Éí 'ákódzaago biniinaa naalyéhé yá naazdáhí danilínigíí t'óó 'ahayóí yiniinaa doo bił dahóózhogd da.

'Indins binant'aí (Commissioner ha'nínigíí) 'áníigo háadi da kót'éego Naabehó báésh bqah dah naaznilí danilínigíí dóó Jééhkał wolyéhígíí da doo beehaz'áanii 'íidoolílgó haz'á ní jini. Ts'ídá 'Indin binant'aí nilínii t'éiyá kót'éego naalyéhé yá naazdáhí ·yá beehaz'áanii 'íidoolílgó bee bá haz'á ní jini.

Bilagáana Jééhkał wolyéhé 'áníigo 'éí Naabehó binant'aí báésh bqah dah naaznilí danilínigíí beehaz'áanii naalyéhé yá naazdáhí yik'ehgo nda'iilníih dooleelígíí t'áá. 'Ádaaidoo-lílgó bee bá haz'á ní jini. Béésh bqah dah naaznilí danilínigíí dó' ta' t'áá bee nihá haz'á daaní. 'Áko kwii 'algha dazh'dit'áah hazljjí'. Díí kwii bee 'algha dazh'dit'áahgo biniinaa t'qá Wááshindoon yá 'agha'diit'ahii nilínigíí ta' nayidéékid ní'íeé' 'Indin binant'aí nilínii t'éiyá beehaz'áanii 'íidoolílgó bee bá haz'á ní jini. Wááshindoon yá 'agha'diit'ahii nilí ha-nínigíí kót'éego yee haadzí' jini:

1. 'Indin yinant'aí nilínii 'azhá t'áadoo báésh bqah dah naaznilí yi'iñhí nígo naalyéhé yá naazdáhí yadi'doo'áalgo naaltsoos yik'ehgo na'iñhíih dooleet yá 'íidoolílgó bee bá haz'á ní jini.

2. 'Indin yinant'aí nilínigíí t'éiyá t'áadoo le'é kohgo bájáh 'íljígo nihaa ndahaniih dooleet níigo naalyéhé yá naazdáhí danilínii beehaz'áanii yá 'íidoolílgó. Béésh bqah dah naaznilí ha'nínigíí 'éí doo bee bíhólñih da ní jini.

3. Béésh bqah dah naaznilí dajilínii ha-zad 'íljígo naalyéhé yá naazdáhí danilínii bá hazhdoodzihígíí doo bee há haz'áq da ní jini.

4. Kéyahígíí lá 'éí t'áá 'aaní Naabehó díne'é bá ni, 'áko nígo Wááshindoon wolyéii 'íiyisíi bífák'ee silá. 'Áko 'Indins danilínii t'áá bá dóó Wááshindoon Kéyah Binant'aí nilí ha-nínigíí t'áá 'alch'ishjí yee lq nízingo t'éiyá naalyéhé yá naazdáhí naaltsoos bee 'a'diit'ahígíí yá 'ádeile'; kót'éego 'éí 'íiyisíi 'é'líjí ní'íeé' ní jini. T'áá háájí da dooda níigo 'éí doo bee ba'deet'ah da naalyéhé yá naazdáhí danilínii.

5. Béésh bqah dah naaznilí dajilínigíí 'ákó-t'éego naaltsoos hadazhdiilaago bee lq da'jis-ljjí' lá nígo 'Indin binant'aí nilínii t'áadoo bi-da'jisnii' da lá ní jini. Béésh bqah dah naaznilí t'áá sáhí beehaz'áanii 'ádázhdoollílgíí doo bee há haz'áq da ní jini.

Wááshindoon yá 'agha'diit'ahii danilínigíí 'éí ta' White wolyé jini. 'Éí beehaz'áanii 'íiyílta'go hazhó'ó baa nááháni'go 'ákó-t'éego yaa halni' jini. Díí k'ad beehaz'áanii 'ánínigíí 'éí t'áá 'ákó-t'éhé. 'Éí báq k'ad bíñi' t'óó 'ákó-t'é ní jini. 'Áko ta' 'ádaaniigo 'éí góoldi hótsaa Supreme Court wolyéhé góne' yah 'adah sool't'i'go t'éiyá háádoot'ih daaní. 'Áko 'ájájí hazhó'q nihá naaskáa'go háí 'íiyisíi t'áá-doo le'é bee nihwiit'ahgi bee bíhólñih dooleet. Béésh bqah dah naaznilí daatsí 'Indin binant'aí ha'nínigíí daatsí'.

T'ah nahdéé' Indian Reorganization Act wolyéego biniiyé 'alná'asdzhó dóó názbás ha-nínigíí baa na'asdee' yéé 'éí biniinaa t'óó býó niłdzil nahalin. Háájí 'éí Naabehó díne'é doo daniidzin da daaníigo t'áadoo nideidiit-tsooz da. Nideidiit-tsoozgo 'éí báésh bqah dah naaznilí danilínigíí díkwíigo shíjí t'áá 'atah bee

bídhólñih dooleet ní'íeé'. Jó 'ákwii beego 'áldó 'Indin binant'aí ha'nínigíí t'áá 'aaní-góó 'áni nahalin.

'Áko nígo 'adahwiis'áágóó 'Indins danilínii 'al'qá dah naazhja'góó ts'ídá hāa shíjí da-níltsgo bee bizaad 'íljígo bee bá haz'á. Jó 'éí ndanil'in nahalin. Doo ts'ídá yíní 'át'éegi yaa halni'í da. La' 'ádaanígo 'Indins wolyéii ts'ídá níléí bitl'áahdidqá' bídhólñihé ts'ídá t'áá 'ákó-t'éego bídhólñihgo yik'ehgo 'ádá da-hwéet'ahgo bee bá haz'á daaní. Ts'ídá t'áá hazhó'ó Congress daolyéego Wááshindoon dah naháaztánigíí bits'a deidiiz'áneé t'éiyá doo bee bídhólñih da daganí jini. 'Álk'idqá' 'ákó-t'éego 'Indins danilínii bikéyah bikáá' díne da ta' 'ahiilyéehgo 'Indins danilínii t'áá bá yaa nínádaat'íjíh ní'íeé'. 'Áadóó 'índa Wááshindoon dah nídinibijhígíí hálak'ee hadeideez'áqgo k'ad Wááshindoon bigóoldi náhaz'ággóó baa dahwiinít'. 'Éí Federal Courts deiñí. 'Áko nígo Congress wolyéii ha'át'éegi da 'Indins nilínii bikéyah doo bee bíhólñih da dooleet daaníigo t'ah doo yits'a deidee'aah da. 'Eidíigíí beego 'áldó díí baa hwiinít'íngíí hanáat'i'go t'áá bikáá' nahalin. Beehaz'áanii kóníigo bikáá' yisdzoh níigo Wááshindoon yá 'agha'diit'adhi nilí ha'nínigíí 'íiyílta' yéé 'éí t'áadoo bahat'aadí Congress wolyéii yee ndahaz'áanii doo 'éí 'át'é da. Háí shíjí 'áyiilaa yígíí 'át'é. 'Áko nígo góoldi hótsaa yah 'íit'i'go t'éiyá hazhó'ó báéhodoozíjí.

'Indin jílinii naaltsoos daásh hoł báéhózin nihi'di'níigo t'áadoo le'é t'óó bee nihik'i na'aldeeh nahalingo 'át'é. T'áá 'áhoołts'íisígo naaltsoos hoł báéhózingo, t'áá hó hazaadígíí da t'éiyá wóltá' hoł báéhózingo dago 'éí doo ts'ídá t'óó hak'i na'aldeeh da. Háájí naaltsoos wóltá' wolyéii ts'ídá 'éí t'éiyá bee 'ééhózin. 'Ihoo'aah wolyéii t'áá 'éí 'óolyé. 'Éí t'éiyá bee 'ééhózin.

During the March Council meeting a resolution was passed which would place certain limitations on traders in the matter of rental, mark-up, etc. Mr. Drefkoff maintained that the Tribal Council had the right to impose these regulations of its own accord. The Acting Commissioner, Mr. William Zimmerman stated that only the Commissioner had the right to make regulations of this type. To settle the dispute, the Solicitor for the Department of The Interior was asked to render an opinion. The Solicitor ruled as follows:

1. The Commissioner of Indian Affairs can grant a license to a trader without the consent of the Tribal Council.

2. The Commissioner can tell traders how much they can charge for the things they sell if he wants to. But the Tribal Council has no authority to tell a trader how much he can charge for the goods he sells. Only the Commissioner is authorized to do this.

3. The Tribal Council has no authority over traders.

4. The Indian land belongs to the Indian Tribe, but is held in trust for the Indians by the Government. In order to carry on business on such land, the trader must get a permit from the owner of the land. This means that both the Tribal Council and the Secretary of the Interior (or someone acting for him) must consent to the trader using the land. The Council can refuse if it wants to.

5. If the Tribal Council wants to make the traders pay rent, and place a limitation on mark-ups, they must get the Commissioner to include what they want in the regulations he makes to govern traders. The Council itself has no power to make such regulations.

This is the opinion of Mr. White, the Solicitor for the Department of the Interior. He has examined the laws and regulations, and this is what he thinks they mean. What he says will stand as final unless the Navajos appeal their case to the Supreme Court. It is possible that, if they appealed, it might be found that the existing regulations are not valid, and that consequently the Tribal Council does have authority to make regulations binding upon traders.

The Navajos turned down the Indian Reorganization Act, under which the Tribal Council would have had

(CONTINUED FROM PAGE 4)

a livestock economy, despite people's continued insistence on its importance and desirability. It is out of the question.

White people do not all live on livestock. There are some who are wealthy stock raisers, but most of them live by their education. We know by experience that our children can do as well in school as white children, so what is to prevent us from getting an education, and thus changing our way of living. There are some who say that we cannot do that; they say we are used to living only by our livestock economy, and that we cannot make the change. Let's try it and see.



Kwii t'éiyá tónteel bikáá'gi níyoltsoh yigáalgo bikáá'. Jó 'éí naaki yíash nahalin. 'Áko díí níyoltsoh kódaat'íhígíí t'áá yik'íhooghááh shíjí 'áyooldjíj jini. Kin da 'áyooldjíj jini. 'Éí dqadqá' 'ákó-t'éego díí kéyah dah si'-áqgo bikáá' kééhwíit'íngíí ta'go yikáá' naayáago Bilagáana t'óó 'ahayóí 'íisdíjíd ha'níigo baa hóoni' ni'.



"Héi Jaan, na'asts'qosísh ta' shá yiniltsá?"

greater power. It would have had authority to act in matters where it now has no authority.

In actuality, Indians probably retain all rights that have not been taken from them by Act of Congress, and up until about 75 years ago the Government made treaties with Indian tribes on somewhat the same basis as we make treaties with other nations. Since the establishment of the Indian Service a great number of regulations have come into being. However, these do not have the force of law until they are acted upon by Congress. That is why we have pointed out that only by an appeal to the Supreme Court could the Navajos find out whether or not they have the right to make regulations governing the traders. As it stands they do not have this right, because existing regulations give authority in this matter to the Commissioner of Indian Affairs.

ALL ILLUSTRATIONS BY COURTESY OF THE GALLUP INDEPENDENT, WITH PERMISSION FROM NEA.